THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"As long as thou shalt live seek to improve thyself; presume not that old age brings with itself wisdom; it is better to learn late than never."—SOLON.

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WHAT IS MAN?

PAPER READ BY ELDER HENRY J. LILLEY, AT THE Y. M. C. A., KARACHI, INDIA, ON THURSDAY, SEPTEMBER 22ND, 1910.

"WHAT is man that Thou art mindful of him, and the son of man that Thou visitest him?"

So asks the Psalmist, the sweet singer of Israel. The tone in which the question is put is not one of disparagement to man, but a tone of wonderment—not a note of contempt, but a note of interrogation. The querist is impressed with the wonderful works of the Almighty. He considers the heavens, the moon and the stars —as we can well imagine him doing at the close of a peaceful day of sheep-herding, or at the welcome fall of night after a day's close pursuit by Saul—and those mighty creations speak with unerring voice to his attuned ear, the omnipotence of their Maker. By a natural sequence his thought turns to the being for whose benefit the works of creation seems specially designed—Man. He sees the heavens pouring down their choicest blessings for man's behoof; he sees the earth yielding up its abundance for man's welfare; he sees the beasts of the field, the fowls of the air, the fishes of the sea catering to man's wants. And associating in his thought the Giver and the recipient of nature's bounty, he is constrained to ask, what is the link that binds one to the other? What is man that Thou, O Lord and Governor of the whole earth, whose glory is set above the heavens, art mindful of him?

And has not a similar train of thought stirred the mind in each one of us at some time or other? Amongst the strongest instincts inherent in the human race are these two: That Deity exists; That life is a blessing. The wildest savage bows down before the idea of deity; the man most afflicted with trouble can still join in

the spirit of the general thanksgiving: We bless, Thee, Almighty God, for our creation, preservation and all the blessings of life. What thoughtful man is there, then, who has not contemplated what have been called, the hand-dealings of God with man? Who has not contemplated not only God's loving kindness to the human race as a whole, but the special providences in his own experience as an individual. From whatever view-point he looks at the theme, he sees unmistakeable evidence of a guiding, protecting and controlling Power over the destiny of man in general and his own individual existence in particular. With man as an individual, and with man as a race, he sees the ultimate triumph of righteousness—the working out of the law, "the wages of sin is death": these laws forming the true basis of the principle of the survival of the fittest. And when he compares the boundless measure of the benefit derived from the operation of that Power with his own insignificance and unworthiness, he arrives at the stage of the Psalmist's query: Who am I that I should be so blessed? What is man that Thou art mindful of him?

To my mind, therefore, this subject on which I have chosen to express a few thoughts is undoubtedly a subject of general interest.

I personally know of no other authentic source of information as to the origin and purposes of man than Holy Writ, and I shall endeavor to base all my statements entirely on the Bible, which for this audience should, I think, be all sufficient.

At the very beginning of the Bible, in the narrative of creation, we have a definite statement regarding the plan after which man was designed. "God said: Let us make man in our image, after our likeness." With a preciseness which leaves no room for doubt, with an authority beyond question, with a repetition as if to emphasize it, is here revealed a fact which furnishes an important key to the unravelment of our problem, What is man? We know for an absolute certainty that there is an identity of image, an identity of likeness between God and man. This statement is one of the most glorious in the Good Book, too glorious for man to accept in its full significance. Therefore we have it stated that this identity should not be taken to mean an identity of form, for that would involve anthropomorphism—the ascription of a human form to Deity, but must be taken to mean that man was made in the moral image, the moral likeness of God. But whether you take it that man was made in the moral image, the moral likeness of God, or that man was made in the physical image, the physical likeness of God, the fact remains that there is this identity of image, this identity of likeness; and that I think is sufficient to swell the heart of man with legitimate pride; to engender the highest form of self-respect. And the greater the degree of literalness in which man can accept this revelation, the more ought he to appreciate his manhood, because of the relationship which

subsists between manhood and Godhood, the one being the image of the other.

Satisfied of this thesis, that man was made in the image of God, let us proceed to search the scriptures for further light to elucidate our problem, What is man? We find the idea of the Fatherhood of God to man pervading Holy Writ. The prophets teach it, the Messiah emphasizes it, and the apostles propagate it. And it is a remarkable fact which I think will be apparent to all students of the subject, that while mere man—albeit the revealer of God's word—deals with the theme with a hesitancy befitting human dealing with this subject, Christ the Lord deals with it with divine boldness. I will not attempt to exhaust the scriptural references to this subject, but I will quote some typical ones. Isaiah 63: 16, says: "Doubtless Thou art our Father though Abraham be ignorant of us and Israel acknowledge us not." And again (64: 18), "But now O Lord, thou art our Father; we are the clay and thou art the potter; we all are the work of thy hand." The term father is here used in a qualified sense; as a sort of metaphoric title or at best for the relationship between Creator and created, Maker and made. But Christ uses the term over and over again without any similar qualification, and any qualification that is considered necessary to be applied, has to be imported into the text. For instance, in the sermon on the mount, Christ says (Matt. 5: 16), "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." And again in that touching comparison between earthly and heavenly fatherhood (Matt. 7: 10), "If ye then being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven, give good things to them that ask him!"

Here again, as in our first thesis, it is generally accepted as impossible to understand this relationship in any other than a sentimental sense. The sense in which Christ refers in these passages to the Fatherhood of God is taken to be nowise different to that in which Biblical writers refer to it elsewhere. That is, merely as a term of endearment expressive of the love of God to man. In other words, that the term Father is used to express feeling, rather than actual relationship. But this is not in the text; it is read into it.

However, even in this sense, we have two established theses, resulting in a conception of man most glorious to consider. To wit, that man was made in the image of God in some sense; and that the relationship of Father and Son subsists between man and God in some sense. If he but lived up to this conception, to what heights might man, aided by the Divine Spirit, not reach, spiritually, physically, morally, mentally! What an ideal to inspire his life! I have to live up to the position of a son, a daughter of Almighty God, made in His own image! With such an ideal dominating all human endeavor, how long should it take to revolutionize the

world, and usher in the Millennium? And this is based on the most conservative interpretation of those texts of scripture, to which every Christian, or every believer in the inspiration of the Bible must subscribe.

(*To be continued.*)

PARENTAGE OF ANCIENT AMERICAN ART AND RELIGION.

(*Continued from page 686.*)

Your attention is now particularly requested to the fact that this design gave to the Babylonians a "holy house in a high place." It should not be forgotten, since later much will be said about the Israelitish holy "houses in high places." It is evident from the descriptions of these Babylonian temples that whatever ceremonies were conducted in the "cell" or "chapel" at the summit of the pyramid, the mass of worshippers could not witness them. The Babylonians were a highly religious people in their way, and so the grounds round about the temples were also devoted to religious purposes. This arrangement gave room for the accommodation of the masses who attended the public ceremonials at the temples, and paid their devotions to the gods. The terraces in the temple foundations, arranged like tiers of seats, could afford the nobility and the priestly officials admirable view-points, and places for couches, where the occupants might recline at their ease during the services. But we yet lack some recognized authority for the statement that the grounds around the temples were consecrated to religious purposes, and we turn to the *American Encyclopedia Britannica* for it, which, describing the temple of Bel at Babylon, says that on the topmost platform was a shrine, and at the base of the whole structure there was another shrine, with a table and two images of solid gold. The account continues, "Two altars were placed outside the chapel, the smaller one being of the same metal as the images within the lower shrine, or gold. From what has now been remarked respecting these matters, the following points are clear:

(1.) Temples in Babylonia were pyramidal in form.

(2.) At the summit of the pyramid was a shrine, or chapel.

(3.) The sides of the pyramid were constructed in series of steps or platforms.

(4.) Altars were erected at the base of the temple proper.

(5.) Images were placed before the altars.

Can we now find the counterpart of all this in America? The answer is of great worth to our case, if an affirmative answer can be truthfully returned, and this is precisely what the ancient ruins in this land warrant in every particular.

A single quotation from the authority last named ought to set at

rest all questions relating to the identity in design between the Babylonian temples and the Teocallis, or temples, of the ancient Americans. It says of later Mexican structures that they "were pyramids composed of terraces placed one above another, *like the temple of Belus at Babylon.* * * * One or two small chapels stood upon the summit enclosing images of the deity." (There was also a golden image in the topmost chapel of the temple of Bel.)

Stephens and other explorers among the American ruins confirm this statement of the *American Encyclopedia Britannica*, by their descriptions of these Teocallis, as they are called, pyramidal buildings with shrines, chapels, or temple "cells," are of frequent occurrence, and, as Mr. Stephens says, there is not a pyramid in America, (so far of course as he was aware), which had not a building, or the remains of one on its summit; and the steps or terraces in the sides of the foundations on which the shrines or other buildings rest, are frequently mentioned by him in his works.

Now, it is manifest that there is a period of time extending from the era when Copan and Palenque were built in ancient America, down to the more recent Mexican era, and which covers a thousand years, or more likely two thousand, during which the Babylonian plan of building pyramidal temples was followed in this country in early days. The ineffaceable hold which this design had upon the minds of the people of the Euphrates districts and the ancient Americans alike, is evidence such as can seldom be produced to establish racial affinity. But the case is not yet concluded.

We have found that at or near the base of the great temple in Chaldea, were placed images and alters. Turning to Mr. Stephen's plan of Copan, *Travels in Central America*, etc., Vol. I, facing page 133, we find all along the south side of the temple enclosure, remains of pyramidal buildings. The "idols" and altars marked C, D and E, on the plan, are near the base of the temple walls. From round and about the position of the altar and "idols" marked A and B pyramidal temple bases rise on almost all sides. Among the group of altars and "idols" at the right in the plan, the two pointed out as S and T stand close together, with the accompanying altar in front. It is especially observed by Mr. Stephens that the one marked T stands at the foot of a "wall of steps." Other remains of walls apparently identical in structure partly enclose most of the "idols" in this southern cluster, and from the circumstance of the encircling wall being certainly terraced in places, there can be little doubt but all the idols at that particular point were erected also near the bases of pyramidal temples—time and the ravages of the elements having reduced them to fragments of walls of steps. But be the fact as it may in these instances, the relative position of the other "idols" and associated altars near the temple bases, completes the Babylonian plan for temple structures and consecrated grounds around them with all the essentials

for idolatrous worship and ceremonials. Who can successfully maintain that this combination of remarkable and similar features manifested together in one matter, like that other example embracing harem concerns, is due to chance?

24. Low Relief Sculpture.

The best works of the Assyrian sculptors, are found among their low-reliefs. Professor Rawlinson speaking on this point says that "The low-relief was to the Assyrian the practical mode in which artistic power found vent among them. They used it for almost every purpose to which mimetic art is applicable: to express their religious feelings and ideas; to glorify their kings; to hand down to posterity the nation's history and its deeds of prowess," etc., etc. The professor concludes his remarks of a similar kind with the statement that "It is not too much to say that we know the Assyrians, not merely artistically, but historically and ethnologically, *chiefly* through their bas-reliefs, which seem to represent to us the entire life of the people."

A quotation from an article by Mr. Charles Hallock, M.A., entitled *The Primeval North American*, and which appeared in *Harper's Magazine* for August, 1902, sets forth in a plain and concise manner about all that need be said respecting this same artistic feature among the ancient Americans. He states that "Memorabilia of permanent occupancy in bas-relief sculpture, and hieroglyphics occur everywhere among the ruins of the exhumed cities of Yucatan, and are repeated all over Central America and parts of South America."

Describing the ruins of the great city of Palenque, Stephens makes no mention of any sculpture not of the low-relief order, examples of which are numerous at that city, and other visitors to the remains there, and to other cities elsewhere, frequently mention this characteristic of the ancient work, and so it appears that we may without claiming too much, say, paraphrasing the language of Professor Rawlinson, that the ancient Americans may be known ethnologically as being related to the Assyrians and the Babylonians by the multitudinous examples of their low-relief sculpture.

25. Hieroglyphical Identities, and Like Customs.

A reference to the hieroglyphical system of writing that obtained among the aborigines of this country having just been made, what is to be said respecting this matter will be concluded now.

Quoting Mr. Hallock again we find that the hieroglyphics include the outlines of animals, clan marks, totems, secret-society insignia, challenges, defiances, taunts, since practised by all Indian tribes, cautions against ambuscades and natural obstacles, directions to water holes, camping grounds, and rendezvous, as well as mention of skirmishes, forced marches, misadventures, and

special events—practices which were in vogue in Palestine and Egypt in Biblical times. Every new archæological discovery adds testimony to establish the more than hypothetical origin of our American aborigines, and the close relationship between their ancestors of Central America and the peoples of Egypt and Asia.

The Bureau of Ethnography at Washington has remarked the identity of certain hieroglyphics in form and significance with those of Egypt and the East.

When such remarkable facts as these are being developed by scientific men, who have no affiliation with the "Mormons," it seems impossible that the time can be much longer prolonged until such a flood of light will be thrown upon certain ethnological questions that are closely associated with others of a religious nature, and which now occupy much of the world's attention, that he who will not see and acknowledge the truth in the matter, is wilfully blind, and stiff-necked almost beyond the hope of relief.

There are quite a number of other corresponding art features that are deserving of extended consideration; because each and every one of them is competent to a greater or less extent to assist in establishing the proposition that the source of ancient American art, science and civilization is found in Babylonia; but for the present a brief notice of a few of them must suffice, and those selected are as follows:—

27. Tunnels Under Rivers.

A tunnel was constructed under the Euphrates, connecting the two sections of the City of Babylon which were built on opposite banks of the river. At a place near Chavin De Huanta in Peru, a river there is said to have been tunneled.

28. Walls of Great Thickness and Height.

In both countries concerned, immense walls for various purposes were constructed.

29. Great Aqueducts and Canals.

Babylonia was traversed by great canals which could dry the Euphrates. The ancient Americans built great aqueducts hundreds of miles long—facing them sometimes with hewn stone, and cutting them through mountain ranges.

30. Mechanical Appliances of Immense Power.

The immense stones moved and put in place by the aboriginal inhabitants of America, is evidence that they had machines of equal power with any that could be found in Babylonia.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 3, 1910.

WILL YOU PAY THE PRICE?

THOSE things in life which have high intrinsic value and are therefore really desirable, are not easily obtained. He who would possess them must put forth an earnest, sincere effort. He must evince a willingness to pay the price.

For example, a young man who has acquired a collegiate education, which in itself usually represents years of studious effort, now seeks a profession. He desires to become skilled in the knowledge and practice of law. Such is his laudable ambition, but simply wishing to excel along this line of activity will in no wise bring success. The question is, "Will he pay the price"? and much depends on the answer. If his reply is affirmative, it means that he must address himself to the task with a fixed, unyielding determination that knows not failure. Idle and useless pleasures will be given up, intemperate habits forsaken, unprofitable companionship abandoned. To him, the golden moments of time will be precious, and his zeal, his application, his studiousness will be untiring. It will be no unusual thing to see him in his study "burning the midnight oil." But he will succeed, for he is paying the price of success.

If this be true regarding the acquirement of a thorough knowledge of law, it is equally true of all the professions.

Is he attracted to the honorable occupation of farming? Has he a desire to become intimately acquainted with mother earth by cultivating her surface; or, in other words, does he entertain the hope of becoming a first-class, up-to-date farmer. If so, will he pay the price?

Merely wishing to excel in this manly occupation will not help him in the least, unless the wish is coupled with an earnest, well-directed and continuous effort. He should not be satisfied simply to dig into the earth, plant his crops, and in a spirit of indifference await the harvest. He must, of necessity, become thoroughly acquainted with the character of the soil he is working in, and this knowledge comes only by study, application, and experience, thus enabling him to determine the crops that will yield the greatest returns. He must be industrious, wide awake, alert, vigilant and also well posted on market conditions, for it is not alone sufficient to raise abundant and well matured crops, but they must be dis-

posed of to advantage. All this and more, if possible, is required of a man who succeeds on the farm. It's a high price to pay, but it means success. Will he pay the price?

The same principle of studious application, untiring zeal and well directed effort will make the mechanic expert in his line of work, the merchant eminently successful in trade, the railway magnate skillful in directing the labors of numerous employees, and will bring renown to the statesman.

Does a man desire a good wife and a happy home? It's a worthy desire. Will he pay the price?

A good wife may come for the asking, but if he shall be worthy of her love and devotion, he must be kind, gentle, sympathetic and self-sacrificing, never forgetting that anger begets anger, hatred begets hatred and love begets love. He must be loving and lovable in his daily association with her—a lover always, as well as a husband. Whatever of sorrow or anxiety or trouble comes to her, he must be willing to share it. He should be her stay, her support, her well-wisher, and her confidential adviser in all the multitudinous affairs of life. He should know that a good wife is desirable, above all earthly things, and more precious than the "gold of Ophir." Ever bearing this in mind, and acting accordingly, he will have a happy home. It's a big price to pay. Will he pay it?

So, also, in matters that appertain to the everlasting welfare of the soul, the application still holds good—is singularly appropriate.

Here is a man who desires salvation. He has been long seeking it, because he believes that eternal life is the greatest of all of God's gifts. As in earthly so in heavenly things, salvation comes not by wishing. Will he pay the price?

Will he take up his cross and follow the meek and lowly Jesus, through sorrow, suffering and (if need be) through death itself to a glorious resurrection? Will he endure reviling and persecution for the Master's sake? When the gospel, which Paul, the apostle, defines as "the power of God unto salvation," is brought to him by an unpopular people, will he receive it, and, having received it, will he remain true to his convictions, notwithstanding his father, mother, brothers and sisters turn against him and treat him as a stranger and an infidel?

If so, it means—it can mean nothing less—that he must believe in God the Father and in Jesus Christ, His Son, and in the Holy Ghost; that he must sincerely repent of his sins and forsake them forever, renouncing the unholy pleasures of the world; that he must be baptised by immersion, by one having authority, for the remission of his sins; and that he must have hands laid upon him for the reception of the Holy Ghost. And thus, having submitted to the will of the Father, he must ever after lead the life of a true saint and servant of God, realizing that "the race is not to the swift nor the battle to the strong, but to him that endures to the

end." A simple expression of faith in God is not sufficient. It requires a lifetime of self-sacrifice, faithfulness and devotion to His cause. Salvation comes in no other way. It is a tremendous price to pay, but it brings the very highest success to which mortals may aspire. Will he pay the price?

R. C.

MINUTES OF LIVERPOOL CONFERENCE.

THE regular semi-annual meetings of the Liverpool conference were held in the Picturedrome, Brackenbury Street, Preston, Sunday, October 30th, 1910. President Rudger Clawson, Elders S. Norman Lee, D. Ray Shurtliff and Alma Sonne of the Liverpool office, President R. W. Young, Jr., of the Liverpool conference and twenty-nine traveling elders were present.

The first session commenced at 10:30 a.m. The opening prayer was offered by Elder Clinton Alston, and the Sacrament administered by Elders Mark H. Greene and Charles E. Lofthouse.

President Richard W. Young, Jr., made a few opening remarks, welcomed all present, and explained the purpose of the missionary work.

Conference clerk, Sterling B. Talmage, read the statistical report of the past nine months, which was accepted.

Elder Mark H. Greene told of re-opening of Clitheroe branch, and the manifestations of the Spirit of God in connection therewith.

President Rudger Clawson commented on the statistics read, showed the great amount of good to be done by open-air meetings and the absolute futility of attempting to explain or answer the inconsistent and unreasonable questions propounded by habitual agitators.

After singing, Elder Sterling B. Talmage pronounced the benediction.

The afternoon meeting, at 2:30, was opened with prayer by Elder Alma J. Larkin. Elder Sterling B. Talmage, clerk of the conference, read the labor report of the past nine months, which was accepted.

President R. W. Young, Jr., presented the authorities of the Church, both general and local all of whom were unanimously sustained.

Elder Clinton Alston then spoke, explaining what is required of men to-day in order to obtain the salvation promised to the obedient.

Elder D. Ray Shurtliff spoke of the misconception among the people of the world regarding the message of "Mormonism," and explained that humility was necessary in order to obtain blessings from God.

Elder Alma Sonne followed showing that continued work in the

service of God was essential if we would obtain the desired blessings and happiness.

President Rudger Clawson showed the reasonableness of belief in continual revelation, read the Articles of Faith, and briefly commented on them, and explained each one.

Elder John Cameron, Jr., uttered the benediction.

The evening meeting, at 6 p.m., was opened with prayer by President Henry M. O'Gorman, of the Liverpool branch.

Elder S. Norman Lee then related in brief the early history of the Prophet Joseph Smith, explained Daniel's interpretation of Nebuchadnezzar's dream, and dwelt at some length on the restoration of the gospel and the priesthood in these days.

President Rudger Clawson read the fifth Article of Faith, explained the absolute necessity of authority to officiate in the name of God, in any age of the world, and bore testimony to the restoration of the gospel.

President Richard W. Young, Jr., spoke on the necessity of continued revelation, bore a strong testimony, and extended an urgent invitation to all friends present to hear more of our doctrine at the regular meetings throughout the year.

Elder John T. Greene pronounced the benediction, and the conference was adjourned for six months.

On Saturday, October 29th, the traveling elders met with President Clawson in Priesthood meeting, gave in their reports, and received some excellent advice and instruction.

During the Sunday meetings, the elders' quartette, composed of Elders Clinton Alston, John Cameron, Jr., Harold W. Langton and Walter H. Ludlow; Elders D. Ray Shurtliff and S. Norman Lee of Liverpool; and Sister Margaret Crook of Preston, rendered beautiful and pleasing vocal selections.

The elders and saints of the Preston branch are to be congratulated on the excellence of the arrangements made for the comfort of visiting saints and elders.

STERLING B. TALMAGE, Clerk of Conference.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Newcastle conference have been changed to 64 Grange Road East, Middlesbrough.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home October 29th, 1910, per s.s. *Megantic*: From Great Britain—Daniel W. Grover, John H. Goddard, W. R. Worley, D. P. Williams, Leo L. Harris, E. S. Grant, Charles R. Cluff, W. A. Langton. From the Netherlands—O. P. Schettler, Vincent Lawson. With the company were twenty-nine emigrants in charge of Elders Daniel W. Grover, D. P. Williams and Charles R. Cluff.

Baptisms.—On the evening of October 26th, 1910, in the River Gipping at Ipswich, Suffolk (Norwich conference), two persons were baptized. The ordinance was performed by Elder John W. Watts.

A baptismal service, at which Elder J. H. Eccles, Jr., baptised two converts, was held at "Deseret," South Tottenham (London conference), Sunday, October 30th, 1910.

A baptismal service was held in the Corporation Baths, Hanley (Birmingham conference), on Sunday, October 30th, 1910, when six more candidates received the ordinance of baptism under the hands of Elders D. G. Selman and L. G. Corbridge.

One more member was admitted into the fold of Christ by baptism on Saturday evening, October 29th, 1910, at 40 Donegal Street, Belfast (Irish conference). Elder John A. Beck officiated. Confirmation took place immediately afterward.

Elder Addresses P. S. A.—Through the instrumentality of Brother Joseph Littler, a committee-man of the Wilkinson P. S. A., Hanley branch (Birmingham conference), President Thomas F. Greenwood, of the Birmingham conference, addressed a large congregation of that organization on Sunday, October 30th, 1910. He spoke pointedly but briefly upon the tenth chapter of Luke, which had been read by the chairman at the beginning of the service, and thanked his Heavenly Father for the opportunity granted him of being born a Latter-day Saint, and of parents who had the courage of embracing such an unpopular religion and of emigrating with the saints to build up the land of Zion. Appropriate solos and recitations were rendered by elders and members of the branch. At the conclusion, the secretary called for a vote of thanks from the audience in behalf of those who responded on the program, and wished every success possible in our cause.

Caught In His Own Toils.—"They that turneth the world upside down have come hither also." During our street work here in Dublin we have been assailed by an agitator who boasted he would continue to expose "Mormonism" until all the "Mormons" were driven out of the city. For the past few months he has continued his infamous tirade and villainous effusions, defaming both the living and the dead. But, as usual, "out of evil cometh good." On September 18th, while our meeting was in session, this man entered the ring and challenged us to speak on "Divine Authority" as the Latter-day Saints believe it. We announced that we would treat the subject the following Sunday night. This announcement caused a large crowd to congregate at the appointed time to listen to our views on this important subject. Elder A. H. Powell gave the opening address on "Authority" as taught in the Bible, showed the universal apostasy, and necessity of a restoration. This was hailed by the crowd with "Hear, hear." I con-

tinued the subject on the restoration of the Priesthood to the Prophet Joseph Smith, and the establishment of the Church in this "the dispensation of the fullness of times," when all things in heaven and earth are gathered together in one. We bore our testimony to the truthfulness of this work, and silence reigned supreme till this "trouble breeder" attempted to speak, when he was jeered and hooted. The crowd refused to hear him at any cost, and he was jostled about till the police extricated him from the trap he set for the "Mormons." We were successful in distributing four hundred and fifty tracts—all we had along with us—and spoke to the largest crowd that ever gathered to hear what "Mormonism" is, in Dublin. We were well supported by most of the saints of the branch, who are rejoicing in the power of truth.—D. M. POWELSON.

District Meetings.—Sunday, October 9th, 1910, at Sacriston, Durham County (Newcastle conference), two very fine meetings were held. About two months previous a funeral service was conducted by Elders Critchlow and George and some of the people who turned out on that occasion did so out of curiosity, but the curiousness developed into a keen interest after listening to the plan of salvation portrayed. As a result of this interest a request was made that a meeting be held at some early date, so on October 9th, the request was complied with. President Joseph W. Clark and six elders were in attendance. Solo's were rendered by Sister Flora Ridge and Elder Ben A. Critchlow during the services. Elders R. C. Robinson, Ward Heap, Thomas Laws, Ben A. Critchlow and President Clark were the speakers and the pure, simple truths of the gospel were treated upon under the influence of the Holy Spirit. The congregation gave rapt attention, and it is firmly believed that the seed planted will be productive of good.

Two successful and well attended district meetings were held in the Latter-day Saints' Hall, Sheffield (Sheffield conference), October 23rd, 1910. Elder S. Norman Lee of the Liverpool Office, President Samuel Cottam a number of the traveling elders and saints and investigators were present. At the afternoon meeting splendid remarks were made by Elders John T. Elliot and S. Norman Lee, the latter splendidly refuting some of the old slanders heaped against this work. About one hundred and twenty-five people attended the evening service, many of whom were strangers. Elder John B. Hirst spoke interestingly about the restoration of the gospel and the gathering of Israel. Elder S. Norman Lee, in a clear and striking way pointed out why and how the kingdom of God was established in these latter days. All seemed greatly interested in the doctrines set forth by the speakers. The newly organized choir rendered successfully the hymns, "Ye simple souls who stray," and "An Angel from on High."

Successful Socials.—The Relief Society of the Pudsey branch (Leeds conference) gave a very successful social October 15th, 1910. The hall was filled to overflowing, and half were non-members. A splendid program was rendered, and much credit is due to the committee and each one that took part on the program, and also to the Relief Society, as many strangers that were to the social came the next day to our Sunday evening meeting.

A successful social was given by the saints and elders of the Manchester conference; in the Manchester branch on Saturday, October 1st, 1910. The program was excellent and well rendered. The hall was filled to overflowing and the entertainment was greatly enjoyed. The means obtained will go to help the funds for the excellent piano which has been purchased for the branch, the net proceeds amounting to £2 9s. 0d.

On Thursday, October 6th, 1910, a social was tendered Sisters Elsie Beard and Olive Shirley, in the Temperance Hall, Hanley branch (Birmingham conference), there being present a large number of friends who assisted us in making the evening's entertainment a success. An interesting program was rendered, such as vocal and instrumental selections, recitations and a number of lively games. The presidency of the Relief Society prepared a delicious lunch, and to show special courtesy to our faithful sisters, the saints and friends presented them with a beautiful silk shawl each.

An "At Home" party was given by Sister Florence Allsop at 58 Mottram Old Road, Gee Cross, on Saturday, October 8th. A good substantial "tea" was partaken of by about thirty saints and friends, after which games were indulged in and a right good time was spent. A charge of sixpence each was made, and the sum of fifteen shillings was realized, which was handed over to the Relief Society of the Hyde branch (Manchester conference.)

On Saturday, October 8th, 1910, the saints and friends of the Keighley branch met in the Grange Street meeting rooms, Keighley (Leeds conference), in a social given by the branch Relief Society. After listening to a splendid program, in which saints and friends from other branches assisted, light refreshments were served, appropriate games played, and all returned to their homes highly pleased. The social was for the benefit of our piano fund, £1 being realized.

A farewell social was held in the Miners' Institute, in the Birdwell and Wombwell branch (Sheffield conference), Tuesday, October 11th, 1910, in honor of Elder William W. Thomas. A program of considerable merit was given by elders, saints and friends. Mr. George Morrel gave his services as accompanist, and a splendid program was rendered. President Cottam, in behalf of the elders of the Sheffield conference, presented Elder Thomas with a fine traveling rug, preceding the presentation by a few words of goodwill. Elder Thomas responded in a short speech, expressing his

pleasure in the numerous acquaintances he had formed in this land, and his appreciation of the token presented him.

About seventy-five saints and friends spent an enjoyable evening at a social, which was held in the Temperance Hall, Loughboro' (Nottingham conference), October 15th, 1910. A splendid program was rendered and refreshments served during the evening, also part of the time was spent in games, etc. £1 0s. 10d. was collected, which will be used to buy goods for the sewing class, who are laboring zealously preparing for a bazaar to be held in the near future.

On the evening of October 19th, 1910, a successful social was held in the Temperance Hall, Batley (Leeds conference), in honor of Elder James E. Jack, who leaves soon to visit relatives in Dundee, Scotland, prior to his departure for home. A fine program was rendered by saints and friends. Elder Shores Loveless, on behalf of those who contributed, presented Elder Jack with a fine signet ring.

A farewell social was held at the Y. M. C. A. Hall, Nottingham branch (Nottingham conference), on October 22nd, 1910, in honor of President Daniel W. Grover and Elder John H. Goddard, who have been honorably released to return home; also Sister Stonley, who is emigrating to America. The building was packed with saints and friends, and a lengthy program was very ably rendered. Elder Thomas S. Wheatley has been appointed to succeed Elder Grover as President of the Nottingham conference.

There was a successful social held at 144 George Street West, Hyde (Manchester conference), October 22nd, 1910, in honor of Elder William A. Langton, who is about to return home to Zion. A splendid crowd of saints and elders were present. The evening was spent in listening to an excellent program. Light refreshments were served, and Elder Langton was presented with a beautiful set of carvers as a token of love and esteem in which he is held by the Hyde saints.

A very successful tea and concert was given by the members of the Sunday School and Mutual Improvement Association of the Leeds branch (Leeds conference) on Saturday, October 22nd, 1910. A very delicious tea was prepared, and an excellently selected program was rendered to the full satisfaction of about one hundred saints and friends who were present. £2 8s. was realized, which will be expended in renovating our hall.

On Wednesday evening, October 26th, in the Bradford branch (Leeds conference), a farewell social was tendered Sisters Elizabeth Broadbent and Elizabeth E. Graham of Provo, Utah, upon their return to Zion; also in behalf of Sister Florence Ackroyd of the Bradford branch, who is departing with her aunt, Sister Graham. The evening passed in an enjoyable manner, with the rendition of a short program. Sisters Graham and Broadbent have accomplished much among their friends and relatives in allaying pre-

judice concerning Utah and the Latter-day Saints. Many wish them a pleasant journey and a return visit.

A social was held in Park Hall, Sunderland (Newcastle conference), October 27th, 1910, in honor of Brother Robert Middleton and Sister Geddes, who leave soon for Zion. There were about one hundred and twenty-five people present, and an enjoyable evening was spent. Songs, recitations and games were the main features of the evening's program. We have appreciated their labors here, and all wish them Godspeed on their journey. They leave with the best wishes of the elders and saints.

A number of saints and friends assembled at the Latter-day Saints' Church, Pitsmoor, Sheffield, October 31st, 1910, and enjoyed a tea and a program given by the Relief Society. Both the tea and the program were a success, and the sisters deserve praise for the efforts they are putting forth to care for the needy and distressed.

DIED.

GURRION.—At Birkenhead, September 2nd, 1910, Ivy, the beloved daughter of Brother and Sister John Gurrion, was born September 18th, 1908, at Birkenhead.

RIMMER.—August 28th, 1910, at 10 Pillsworth Road, Heywood (Manchester conference), William Rimmer. Funeral services were held at the Heywood Cemetery, Thursday, September 1st, 1910.

WEST.—At Derby, Wednesday, September 21st, 1910, Matthew Henry West, born January 22nd, 1836, baptised and confirmed a member of the Church of Jesus Christ of Latter-day Saints, October 9th, 1896, by Elder J. R. Wardman.

MOZLEY.—At Nelson, September 5th, 1910, Margaret Mozley; born February 1st, 1867, baptised February 28th, 1903, at Bradford, Yorkshire, by Elder Henry A. Cleveland. Interred at Colne Cemetery, September 8th, 1910. Funeral services were conducted by President R. W. Young, Jr.

NEWTON.—At Hull, September 6th, 1910, Sister Mary Newton; born December 12th, 1839, baptised July 18th, 1896, by Elder William E. Stokes. Interment at Hedon Road Cemetery.

DUNCAN.—At her home in Aberdeen, Scotland, October 20th, 1910, Sister Mary C. Duncan. She was born in the year 1847.

WELLS.—At Edinburgh, Scotland, October 20th, 1910, Brother John Wells; born June 17th, 1849, at Sandersdean, Haddington, Scotland; baptised January 6th, 1896, by Elder Daniel Stevens. Funeral services were conducted by the elders, and interment took place in the Newington Cemetery.

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